1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

from Steller's book some pictures of Japanese gods, which Steller[1] represents as the Kamchatka good and evil deities, and of whom no mention at all is made in the text of Steller's book. Slunin's personal observations do not add much new material to the ethnographical information which he obtained at second-hand.

Mr. Bogoras has had the kindness to place at my disposal the Koryak myths from Kamchatka and from the Pacific coast recorded by him.[2] These have been embodied in the present work on the Koryak. Besides this, he has revised and corrected the transcriptions of all Koryak names, words, incantations, and other Koryak phrases, contained in this book. Mr. Bogoras made a special study of both the Chukchee and the Koryak languages, which are closely related to each other.

Nicholas Vilkhin, a Russianized Koryak of the settlement of Gishiginsk, assisted me on the spot in recording and translating the myths. For scientific purposes he is the only tolerably good interpreter in the Gishiga district. He has equal command of the local Russian dialect and the Koryak language, and is more intelligent than two or three other Russianized Koryak who also live there, and who are at the same time familiar with both languages. Still I had to labor hard before I had him trained for the work. The cossacks' and other Russian settlers' knowledge of the Koryak language scarcely goes further than simple phrases used in trade, and their language frequently represents a peculiar Koryak-Russian jargon. It goes without saying that the Russian interpreters proved unfit for my purposes. Vilkhin was in the employ of the expedition throughout my entire stay in the Gishiga district.

The Maritime Koryak of northern Kamchatka, although still preserving their language, have long since embraced Christianity, and, setting aside a number of superstitions, have forgotten their former religion. The same may be said, to a great extent, of the Alutora Maritime Koryak, who also have been converted to Christianity; but, according to Mr. Bogoras, the latter have preserved a great number of myths. The Reindeer Koryak, however, as well as the Maritime Koryak north of Alutorsky Cape, along the shore of the Pacific Ocean, and the Maritime Koryak inhabiting the shores of Penshina Bay, have to a considerable extent preserved their primitive religion. The efforts of the Russians to convert them to the Orthodox faith have so far proved futile. Especially the Maritime Koryak who live nearest to the settlement of Gishiginsk, the Russian centre of the Gishiga district, prove to be more conservative in matters pertaining to religion than those who come in contact with the Koryak of Kamchatka, like the inhabitants of the villages of Kamenskoye (Va'ikenan), Talovka (Xe's'xen), Ma'meč, and Reki'nnok.[3] But,

[1] Steller, 3 plates opp. p. 252.

[2] The following tales were recorded by Mr. Bogoras: Nos. 97-109 and 115-139.

[3] See map. In the text Russian names of villages, rivers, etc., have been used. If there are Koryak names, these have been added in parentheses. Koryak names only are used when there are no Russian names.

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517 covered with more or less realistic designs, while the decoration of ordinary
171 garments represents geometrical motives. I have stated that the same phenomenon occurs among the Yakut and Tungus in reference to the decoration of their shaman's and ordinary wearing-apparel. We see the reverse among the Koryak. Their funeral and dancing garments are covered with geometrical designs, and realistic designs are found only among the decorative motives of ordinary coats and on fur rugs.

532 In the ornamentation of funeral garments there is only one case of a figure resembling a starfish,[1] and another resembling a frog. An ancient
425 Chukchee quiver has embroidered figures resembling the Russian letter Ж,[2] which could be mistaken for a conventionalized frog. I point this out, because, in the Gilyak cult, the frog plays an important part, and its figure serves as an amulet.[3] In Yukaghir mythology the frog is mentioned,[4] but neither in the Koryak nor in the Chukchee myths do we meet with the frog.[5]

531 This may be the proper place to say a few words as to the part played by figures in the decorative art of the Koryak in general. If we are to assume that, in the case of all tribes, every ornament has, or had at one time, a certain meaning, then I must confess that I have not succeeded in finding the required explanations, either because the Koryak have forgotten the meaning of their ancient ornaments, or because the particular persons from whom I tried to obtain the explanations were not familiar with them, in which case the subject still remains to be investigated.

I was able to ascertain that all ornamental designs on dresses, as well as the tattooings, are called by the same name — ka'li or ke'le — as is used by the Koryak to designate, not only all kinds of drawings, but also the printing in books and Russian letters. Some Koryak said that simple, double, and concentric circles represent the sun, the moon, or the stars. I
[124] was told on one occasion that zigzags represent mountains; on another, that they represent waves. Cross-like figures are supposed to represent flying birds; but I was told that as a general rule the ornament had no special significance. Even the information as to zigzags I obtained only after insistent questioning, which may have stimulated the answer. The impression obtained by me was, that the persons interrogated were considering their replies while being questioned. For that reason, I do not attach special importance to their answers. It will be clearly apparent from what follows, that the women

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[1] See woman's funeral overcoat, Part I, Fig. 51, p. 108.

[2] See Bogoras, Chukchee Material Life, Plate XI, Fig. 2.

[3] See Schrenck, III, p. 750.

[4] See Jochelson, Yukaghir Materials, p. 5.

[5] Mr. Sternberg has called my attention to the resemblance of some figures in the Koryak-Chukchee decorative art to Gilyak representations of the frog; but I have never seen a frog in the country of the Koryak. Neither Krasheninnikoff (I, p. 492) nor Dittmar (Reisen in Kamtschatka, p. 345) found it in Kamchatka. If the ornament in question really represents a frog, this pattern must have been adopted from the south. I should add, however, that, according to Slunin's assertions (see Slunin, I, p. 539), one species of frog has been found in Kamchatka.